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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 4th September 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1894.	1894.	
1	Arya Samáchár	Meerut ...	Dr. Rámchandra ...	For Aug. ...	31st Aug. ...	300 copies.
2	Bhárat Prakásh... ...	Moradabad ...	Pandit Partáp Kishun	" Mar. & Apl. ...	2nd Sep. ...	300 "
3	Káyasth Patriká ...	Lucknow ...	Munshi Devi Prasád	" Aug. ...	1st " ...	317 "
4	Khatri Hitkári	Agra ...	Bábú Dínú Náth Tandan.	" " ...	" " ...	600 "
5	Risala-i-Theosophical Society,	Meerut ...	Master Ram Chandra,	" " ...	" " ...	312 "
6	Tahzíb-ul-Akhláq ...	Aligarh ...	Muhammad Mumtáz-ul-din.	" Sep. ...	2nd " ...	[illegible] "
7	Vaishya Hitkári ...	Meerut ...	Mohan Lál Agrawál,	" Aug. ...	30th Aug. ...	600 "
	Bi-monthly.					
8	Jubilee Paper	Lucknow ...	Yáqub Ali Khán ...	1st Sep. ...	4th Sep. ...	300 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—*(continued).*			1894.	1894.	
	Tri-monthly.					
9	Akhbár-i-Imámiá ...	Lucknow ...	Saiyad Abid Ali ...	28th Aug. ...	30th Aug. ...	347 copies.
10	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	1st Sep	2nd Sep. ...	200 "
11	Mufid-i-Am ...	Agra ...	Munshi Muhammad Qádir Ali Khán.	" " ...	4th " ...	75 "
12	Násir-i-Hind ...	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	" " ...	40 "
	Weekly.					
13	Agra Akhbár ...	Agra ...	Khwájá Tajammul Husain.	28th Aug. ...	30th Aug.	50 copies.
14	Akhbár-i-Alam ...	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	" " ...	" " ...	150 "
15	Akhbár-i-Islám ...	Agra ...	Maulvi Wáris Ali ...	30th " ...	1st Sep. ...	526 "
16	Alwaqt ...	Gorakhpur ..	Muhammad Sa'íd	29th " ...	31st Aug. ...	625 "
17	Anís-i-Hind ...	Meerut ...	Bábu Rám Chandra Vaishya.	1st Sep.	2nd Sep. ...	250 "
18	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lál,	25th Aug. & 1st Sep.	29th Aug. & 4th Sep.	300 "
19	Azád ...	Ditto ...	Munshi Muhammad Sajjád Husain.	31st Aug. ...	1st Sep. ...	250 "
20	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thákur Prasad.	25th " ...	30th Aug. ...	400 "
21	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	27th " ...	" " ...	446 "
22	Hindustání ...	Lucknow ...	Munshi Ganga Prasád Vármá.	29th " ...	" " ...	300 "
23	Káyasth Conference Gazette...	Ditto ...	Munshi Díp Náráyan Varmá.	31st " ...	1st Sep. ...	1,000 "
24	Mihr-i-Nímroz ...	Bijnor ...	Háfiz Muhammad Karím-ullah.	28th " ...	" " ...	400 "
25	Najm-ul-Akhbár ...	Etáwah ...	Háji Háfiz Muhammad Rúhullah Khán.	30th " ...	" " ...	120 "
26	Najm-ul-Hind ...	Saháranpur ...	Pandit Avatár Krishna,	24th & 31st " ..	2nd " ...	475 "
27	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	27th " ...	31st Aug. ...	60 "
28	Nasím-i-Agra ...	Agra ...	Babu Jamná Dás Biswás.	30th " ...	2nd Sep. ...	450 "
29	Nasím-i-Hind ...	Fatehpur ...	Muhammad Nawáz Khan.	23rd " ...	31st Aug. ...	70 "
30	Nizám-ul-Mulk ...	Moradabad ...	Qází Muhammad Fahím-ul-dín.	27th & 31st " ...	30th Aug. & 2nd Sep.	220 "
31	Núr-ul-Anwár ...	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán.	1st Sep. ...	2nd Sep. ...	171 "
32	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjad Husain.	30th Aug. ...	31st Aug. ...	300 "
33	Police News ...	Meerut ...	Shekh Habib Ahmad.	24th " ..	29th " ...	600 "
34	Rahbar ...	Moradabad ...	Pandit Partáp Kishun.	24th & 31st " ...	29th Aug. & 2nd Sep.	300 "
35	Sitára-i-Hind ...	Ditto ...	Pandit Banwári Lál Misra.	28th " ...	30th Aug. ...	125 "
36	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairáj Singh.	27th " ...	1st Sep. ...	304 "
37	Tútí-i-Hind ...	Meerut ...	Maulví Saiyad Muhammad Sajjad Husain.	24th " ...	29th Aug. ...	200 "
38	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava,	28th " ...	30th " ...	1,000 "
39	Zamánah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	30th " ...	1st Sep. ...	200 "
	Daily.					
40	Oudh Akhbár ...	Lucknow ...	Munshi Shiva Prasád	29th Aug. to 4th Sep.	29th Aug. to 4th Sep.	521 copies (including 286 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
41	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtázul-din.	28th & 31st Aug. ...	30th Aug. & 2nd Sep.	460 copies (including 286 copies taken by Government).
	HINDI.					
	Monthly.					
42	Bhárat Prakásh ...	Moradabad ...	Pandit Banwári Lál Misra.	For Aug. ...	2nd Sep. ...	100 copies.
43	Devanágrí Gazette ...	Meerut ...	Pandit Gauri Datt	" " ...	4th " ...	200 "
44	Maheshwari ...	Hapur (Meerut),	Bábú Harsaran Dás,	" " ...	2nd " ...	450 "
	Bi-monthly.					
45	Káyasth Conference Prakásh,	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	27th Aug. ...	30th Aug. ...	300 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI—*(concluded).*					
	Bi-monthly—(continued).			1894.	1894.	
46	Sajjan Vinod	Agra ...	Pandit Shri Krishna Lal.	5th Sep. ...	4th Sep. ...	125 copies.
	Weekly.					
47	Almora Akhbár	Almora ...	Munshi Sadá Nand Sanwál.	27th Aug. ...	30th Aug. ...	104 copies.
48	Bhárat Jiwan	Benares ...	Bábú Rám Krishna Varmá.	" " ...	29th " ...	1,500 "
49	Nágri Nírad	Mirzapur ...	Pandit Káshi Prasád Shukla.	30th " ...	3rd Sep. ...	300 "
50	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	27th " ...	31st Aug. ...	65 "
	Daily.					
51	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	28th Aug. to 2nd Sep.	29th Aug. to 3rd Sep.	470 copies.
	HINDI-URDU.					
	Monthly.					
52	Arya Darpan	Sháhjahánpur...	Munshi Bakhtáwar Singh.	For Aug. ...	1st Sep. ...	500 copies.
	Weekly.					
53	Káshi Patriká	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	31st Aug. ...	1st Sep. ...	500 copies (including 343 copies taken by Government.)
	Bi-weekly.					
54	Jaipur Gazette	Jaipur ...	Munshi Mahávir Prasád.	15th & 18th Aug. ...	30th Aug. ...	100 copies.
	MARATHI.					
	Weekly.					
55	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	29th Aug. ...	31st Aug. ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
56	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	27th Aug. ...	30th Aug. ...	375 copies.

I.—Political and Foreign

Police News. 14th August 1894.

Sahibzada Ubaid-ul-lah Khan, the Prime Minister of Tonk.

1. The *Police News* (Meerut), of the 24th August, says that the editor has been assured of the truth of the complaints regarding the Tonk administration, to which he referred in the issue of the 24th June, and is now ready to publish them for the information of the Foreign Office. *First*, some time ago the Nawab received about 300 petitions from officials and private persons accusing Sahibzadah Ubaid-ul-lah Khan, the Prime Minister and Vice-President of the Tonk Council, of taking bribes and bringing other charges. The Nawab once showed the petitions to the Political Agent in Haraoti and Tonk who simply advised His Highness to hush up the matter. It is difficult to understand why no inquiry has been made to find out how far the charges are well founded. The State officials and people could not be expected to bring false accusations against the Prime Minister, who is uncle to the ruling chief. *Secondly*, the Nawab placed the estate of Gauhar Ali, a minor jagirdar, under the management of the Court of Wards, ordering the surplus revenue which is about Rs. 5,000 a year to be deposited in the State treasury. But the Prime Minister himself retained the surplus revenue for six or seven years When his illegal proceeding came to the notice of the Nawáb, he had to surrender the accumulated funds. In defence of his conduct, he said that he intended to marry his daughter to the young Jagirdar and therefore kept the money with him for safe custody, which was manifestly a very lame excuse. *Thirdly*, Musammat Ikbal Begam, the wife of the late Captain Saádat Ali Khan, who held a high office in Tonk, filed a civil suit in the Court of the District and Sessions Judge of Saharanpur, against his sons by another wife for the partition of his estate. The defendants who are employed in Tonk produced before the Court a State document with a view to show that the suit was barred by limitation. On the other hand, a copy of the *Safir-i-Tonk*, the State Gazette, showing that the date of the Captain's death was quite different, was filed by her. The Court sent a Commission to Tonk to find out the exact date. The inconsistency between the two official papers coming to the notice of the darbar, pressure was brought to bear on the defendants to settle the dispute amicably, in order that the inconsistency might not reach the ear of the Government of India. It would appear that the State Treasury and Revenue office papers were tampered with, with the permission of the Prime Minister, to alter the date of the Captain's death, and the Nawab reported the matter to the Political Agent in Haraoti and Tonk; but he simply warned the Prime Minister. A man who allows the State registers to be tampered with is hardly fitted for an office of such trust and responsibility.

Najm-ul-Hind. 31st August 1894.

Major Hamid-uz-Zafar Khan and the Nawáb of Rampur.

2. The *Najm-ul-Hind* (Saháranpur), of the 31st August, says that the rumour regarding the reversion of Major Hamid-uz-Zafar Khan, Vice-President of the Rampur Council, to the post of Deputy Collector is without foundation. It would appear that some evil-minded men prejudiced the Nawáb against him, but the Lieutenant-Governor removed all doubts from His Highness' mind and reassured him that the Major was a true friend to His Highness and the State.

Almora Akhbár. 27th August 1894.

Relations between a King and his subjects.

3. The *Almora Akhbár*, of the 27th August, in an article headed, "How long can a King's subjects put up with his oppression!" observes that if a king loves his subjects and is always anxious to redress their grievances and promote their happiness and welfare, they are loyally attached to him and are to be found ready to sacrifice their lives and property on his behalf. On the other hand, if he oppresses them or seeks to promote his own ends at their expense, their loyalty and devotion to him will slacken, and his rule will not last long No people can quietly put up with tyranny and oppression for a long time. Tread upon a worm and it will turn. In fact just as a king readily punishes men who offend against his laws, the Almighty loses no time in punishing a king who deviates from the principles of good Government.

4. The *Túti-i-Hind* (Meerut), of the 24th August, publishes a communication from a correspondent, who says that the writings of the *Túti-i-Hind* and the *Sajjan Vinod*, and the petitions forwarded in large numbers by the people in Bharatpur have had some effect. The Government of India has called for a report from the Political Agent on the state of affairs. But there is reason to fear that he will make a favourable report in order to save himself from blame, and to win the gratitude of the Maháraja and his officers. If the Foreign office appointed a commission of inquiry and suspended the ministers who are simply ruining the State, most startling disclosures would be made. The fate of the State appears to be sealed. Young handsome girls were introduced by some wily and selfish men into the Maháraja's palace some time ago, and lately a good-looking boy eleven or twelve years old has been made his companion. The boy has already acquired such influence that as soon as he enters the court the Maháraja rises and walks out hand in hand with him. The Kashmiris are now so much hand and glove with His Highness that they send him food every day prepared by their female relatives, and that he freely partakes of it. Colonel Martelli appears to be much displeased with Pandit Bishan Lal, but as soon as he sees the Pandit, he is quite changed and is very friendly to him. Ere long the Kashmiris are sure to be turned out of the State, but the chances are that the Maháraja and Colonel Martelli will go with them.

Bharatpur affairs.

TÚTI-I-HIND. 24th August 1894.

5. The *Deva Nágri Gazette* (Meerut), for August, publishes the proceedings of a meeting held by the Meerut Deva Nagri Pracharni Sabha at the Town Hall on the 25th August to express joy at the birth of a great grandson to Her Majesty. Khan Bahadur Asad-ul-lah Khan, Honorary Magistrate, occupied the chair, and Sanskrit and Hindi verses suited to the occasion were read by some gentlemen and students of the Pathshala. A telegram was forwarded to Her Majesty congratulating her on the happy event, and it was resolved to send a poem composed by one of the students in honour of the occasion to Her Majesty.

Meeting held by the Meerut Deva Nagri Pracharni Sabha to express joy at the birth of a great grandson to Her Majesty.

DEVA NÁGRI GAZETTE. August 1894.

II.—GENERAL ADMINISTRATION.

6. The *Nyáya Sudhá* (Nagpur), of the 27th August, referring to the several speeches made in the House of Commons in connection with the Indian Budget, condemns the debate as a mere farce; no good could possibly accrue from it. The people are naturally losing confidence in the justice of Government, and dissatisfaction is on the increase.

Indian Budget debate in Parliament.

NYÁYA SUDHÁ. 27th August 1894.

7. The *Najm-ul-Hind* (Saháranpur), of the 31st August, publishes a communication from a local correspondent who says that the Secretary of State has over-ruled the Simultaneous Examination Resolution of the House of Commons, but that Mr. Paul and his friends will again raise the question next Session. In order to strengthen their hands the public-spirted natives have resolved to hold meetings in all parts of the country, and to forward largely-signed memorials to Parliament. Babu Sita Ram, an inhabitant of the Panjab, has undertaken the duty of visiting different towns and collecting signatures. He was lately at Saháranpur and obtained several thousand signatures, taking his seat in a public street during his stay for a week. The advantages to be derived from the Simultaneous Examination are briefly stated at the top of each form on which he obtained signatures. On his departure a handful of Musalmans held a *packed* meeting at Muhammad Naim Khan's house, and passed a resolution in the name of the whole Muhammadan community of Saháranpur against Simultaneous Examinations. The Musalmans have adopted a deep policy. On the one hand, they are opposing the Congress movement to ingratiate themselves with the European Officers; while, on the other hand when the Congress succeeds in securing a new privilege they are ready to claim a share. Some Musalmans entered a strong protest against the extension of the elective principle to the Legislative Councils, but as soon as the concession was made by Government, the Hon'ble Haji

Condemnation of the Muslman anti-Simultaneous Examination meeting at Saharanpur.

NAJM-UL-HIND. 31st August 1894.

Muhammad Ismail Khan of Datsoli offered himself as a candidate for election. Of course he was unsuccessful, but he was subsequently admitted to the Council by the Lieutenant Governor by nomination. The opponents of the Congress should be consistent in their conduct.

SUBODH SINDHU. 29th August 1894.

Scarcity of grain in Saugor and Damoh in the Central Provinces.

8. The *Subodh Sindhu* (Khandwa), of the 29th August, referring to the scarcity of grain in the Saugor and Damoh districts owing to the failure of the late wheat crop, observes that as rain fell the peasantry commenced their agricultural operations, and hoped that their sufferings would soon be at an end. But unfortunately for them, there has again been an excessive rainfall which has destroyed the standing crops. Government has of course opened relief works for the poor, but the rates of wages are rather quite inadequate. A man receives 6 pice and a boy 3 pice a day. A portion of the Bhopal territories is also suffering from the scarcity of grain, but the famine policy of the Begum is worthy of all praise. Her Highness has started relief works where wages are paid on a far more liberal scale. A man is allowed 3 or 4 annas, a woman 2 annas and a boy 5 pice. Grain is supplied from the State granaries at lower than the market rates, and suitable quantities of grain are advanced to cultivators on condition of the same quantities being returned at the time of harvest. Again it is noteworthy that British subjects as well as her own can equally benefit by her relief measures, and therefore crowds of famine-stricken people living in British territory have found their way to Bhopal. The difference between foreign and native rule forces itself on the attention of the people on such occasions of general distress. A native prince is to be found more sympathetic and liberal than the Government of India.

HINDUSTÁNÍ. 29th August 1894.

Religious riot case, Kanauj, Farukhabad.

9. The *Hindustáni* (Lucknow), of the 29th August, referring to the religious riot at Kanauj, observes that 18 Musalmans have been convicted; three or four being fined, and the rest fined and imprisoned for one month each. The latter have also been ordered to execute bonds to keep the peace for one year. Of the 15 Hindus who were put on their trial two were fined Rs. 3, and three Rs. 5 each, the latter also ordered to execute bonds for good conduct for one year.

RAHBAR. 31st August 1894.

Case of Sat Narayan, who prevented Hindus from selling kine to butchers, Ballia.

10. The *Rahbar* (Moradabad), of the 31st August, says that it would appear from the *Advocate* that in Ballia, one Sat Narayan has been sentenced to two years' rigorous imprisonment for advising Hindus not to sell kine to butchers. But according to the Hindu religion it is a great sin to sell a cow. The *Hindi Bangbasi* of Calcutta, pertinently asks if the Hindus will have to leave the provinces under the rule of Sir Charles Crosthwaite.

ÁZÁD. 31st August 1894.

Quarrel between the Hindus and Musalmans at the house of the Tahsíldár of Biswan, Sitapur District.

11. The *Ázád*, (Lucknow), of the 31st August, observes that the *Advocate* states on the authority of a correspondent that the Hindus and Musalmans met at the house of the Tahsíldár of Biswan, where the Munsif was also present at the time, with a view to settle what arrangements might be made for the Dadhikandon and the Chahlum. But a misunderstanding arose between them, and from words they came to blows; sticks being used in the affray that ensued. The *Ázád* thinks that if the meeting had not been held in the presence of the Tahsíldár, no such serious quarrel would have occurred.

HINDUSTÁNÍ. 29th August 1894.

The same.

12. The *Hindustani*, (Lucknow), of the 29th August, says that the meeting was held by the Hindus and Musalmans to fix suitable dates by mutual agreement for the Dadhikandon and Chahlum. But they fell out with each other and several men were wounded. The affray was prevented by Pandit Tribhuwan Nath, Munsif, from attaining to larger dimensions. The Deputy Collector, sent by the Deputy Commissioner to inquire into the case, has arrested a number of Hindus and Musalmans and sent them to Sitapur for trial.

13. The *Almora Akhbár*, of the 27th August, states that judging from the treatment accorded to the native residents at Naini Tal, it would appear that the local officers wish that they should leave the sanitarium, making room for Europeans. They are being burdended with new taxes and are severely punished for most trifling offences; neither age nor rank being respected. If there is no early change in the policy of the local officers, they will be obliged to appeal to the higher authorities. There is reason to fear that the higher authorities, too, favour this policy, and may ask the natives to receive some compensation for their houses and leave the station. If the present officers, who know them well and have even some sympathy with them, are so hard on them, their successors are likely to oppress them still more with a view to drive them out of Naini Tal, so that Government may not have to pay them any compensation. The native inhabitants of Naini Tal by no means deserve such an ill treatment. When Government resolved to make Naini Tal its summer head-quarters, they settled there and invested all their money in the construction of houses &c., under the persuasion of the then officers. Moreover, during the dark days of the mutiny they remained firm and loyal. Europeans desirous of settling there might be allowed to build new houses for themselves, but the native residents should not be interfered with.

Alleged ill treatment of the native residents at Naini Tal by the local officers.

ALMORA AKHBÁR. 27th August 1894.

14. The *Hindustání* (Lucknow), of the 29th August, publishes a letter from the Hon'ble Haji Muhammad Ismail Khan who, in reply to the comments made by the *Advocate* and the *Hindustání* on his question regarding a Hindu Deputy Collector, denies that he was actuated by religious prejudice in putting the question, and observes that he has done a public service by the interpellation, and that as Government is now appointing natives to posts of trust and responsibility, though a little too early, it will be a matter of deep regret, if they prove themselves unfit for such appointments. The *Hindustání* thanks the Hon'ble Haji for giving an expression to his views in this way, but does not see what useful purpose is served by such questions, and still thinks that they are calculated to create bad blood between the Hindus and Musalmans. The editor could tell him the name of a Muhammadan Deputy Collector who was recommended by the District authorities for dismissal for conduct similar to that of Munshi Janki Prasád, but who was let off with a warning by the Local Government. The Haji belongs to the Aligarh school of politicians, who fancy that the appointment of natives to high posts is rather too early yet. When will that time come? Does the Haji think that his countrymen are not yet fit even for Deputy Collectorships.

Hon'ble Haji Muhammad Ismail Khan's letter in defence of his question regarding the conduct of Munshi Janki Prasád.

HINDUSTÁNÍ. 29th August 1894.

15. The *Rahbar* (Moradabad), of the 24th August, adverting to the Kathgar case (see paragraph 17, page 311 of the Selections from Vernacular Newspapers for week ending 24th July 1894), observes that all Moradabad anxiously awaited the decision of Mr. Radice, the District Magistrate. Four ring-leaders have been sentenced to from one to six months' imprisonment by him, and Pandit Kunwar Bahadur, Deputy Magistrate will try 13 other men implicated in the case.

Kathgar case, Moradabad.

RAHBAR. 24th August 1894.

16. The *Akhbár-i-Islám* (Agra), of the 30th August, says that British rule is not so popular with the people as it should be, owing to the high-handed and illegal proceedings of the subordinate native officials. Some time ago the *Akhbár-i-Islám* published communications from a local correspondent regarding the unsatisfactory state of Municipal administration at Agra, and suggested the doubling up of the appointments of the Municipal Secretary and Municipal Engineer on economical grounds; the Engineer being also made Secretary. The editor incurred the displeasure of the Municipal Board and officials for his temerity to make such a suggestion, and they awaited an opportunity for revenge. Saiyid Muhammad Ali, the head clerk of the Engineer's Office at Fatehgarh, who is a native of Agra, came home during the Muharram. As the Press of the Islám Company is situated in a house belonging to the Saiyid, the friends of Munshi Sheo Narayan, Rai Bahadur, the Municipal Secretary, thought that the *Akhbár-i-Islám* was published under his control, and made up

Akhbár-i-Islám and the Municipal Board, Agra.

AKHBÁR-I-ISLÁM. 30th August 1894.

their minds to harass him, though he has nothing to do with the journal. At the instigation of the Municipal officials the female sweeper who used to clean the privies at the Saiyid's house, the Islám Company's Press and other houses in the Muhalla, neglected her duties continuously for several days. The Saiyid reported her to the Secretary in an English letter, but received no reply. Next day when he was taking his food a Christian Conservancy Sergeant presented himself at his house and insisted on having an immediate interview. On his coming out to see him he was told by the Sergeant to increase the monthly allowance paid to the female sweeper, if he wished her to do her work properly, as sweepers were not paid by the Municipal Board. The Saiyid objected to make an increase, on the ground that he had always paid the same allowance, and that if he raised the allowance the poor men in the muhalla would also have to do so. Formerly another female sweeper worked in the muhalla, but she had taken a loan of Rs. 25 from the other, making over her right to the latter. In order to put an end to all difficulties, the Saiyid advanced the amount to the former who paid her debt and again began to work in the muhalla. The very following day a conservancy Sergeant threatened her and one of the Saiyid's younger brothers happening to pass them at the time, remonstrated with the sergeant. But the sergeant instituted a criminal suit against the boy, and the Saiyid was told that the prosecution would be withdrawn if municipal affairs were not criticised in the columns of the *Akhbár-i-Islám* in future. The editor could not possibly agree to such a proposal. No action was taken by the Municipal officials in the case during the six weeks that the Saiyid was at Agra. But as soon as he left for Fatehgarh his younger brother received a summons. The Vakils and Mukhtars who were consulted advised the editor to apologize and get the matter amicably settled, and declined to appear in Court for the defence. The editor made an application to the Collector and had the case transferred to his file. But, on the day fixed for hearing, the Municipal officials had the dispute settled out of Court, and a deed of compromise was filed before the arrival of the editor in Court. The accused being a raw youth acceded to their wishes The educated natives claim full liberty to criticize the proceedings of European officers, but are themselves so intolerant of criticism.

NAJM-UL-HIND. 31st August 1894.

Municipal administration, Saharanpur.

17. The *Najm-ul-Hind* (Saharanpur), of the 31st August, says that the Municipal Secretary at Saharanpur cannot be expected to take the trouble of going over the town during the day and night to see that the streets and by-lanes are properly cleaned and lighted, and so forth. It would be well if three or four Sub-Committees of the members were appointed and the work distributed among them. At present the members do nothing beyond attending the monthly meetings of the Board and saying "ditto" to the utterances of the President.

HINDUSTÁNÍ. 29th August 1894.

Suggestion as to asking a question in the Legislative Council regarding the cholera epidemic at Cawnpore.

18. The *Hindustání* (Lucknow), of the 29th August, says that the next meeting of the Legislative Council will be held at Naini Tal on the 17th September. One of the Hon'ble Members had better ask what aid was rendered by Government to the Cawnpore Municipality on the occasion of the late outbreak of cholera which carried away several hundred men according to official reports, and several thousand men according to the popular estimate, how many visits were paid to Cawnpore by the Sanitary Commissioner, and what useful suggestions were made by him to check the epidemic?

RAHBAR. 24th August 1894.

Municipal elections at Moradabad.

19. The *Rahbar* (Moradabad) of the 24th August, says that according to rule every member of a Municipal Board should vacate his office at the end of three years and a fresh election held; the outgoing member being of course eligible for re-election. This rule is duly observed at other places, but not at Moradabad. Every member of the Moradabad Board should be required to vacate his office on the expiration of his time of office; and the Secretary, too, should be elected by the members from among themselves every three years.

20. The *Akhbár-i-Islám* (Agra), of the 30th August, publishes a letter from a Musalman teacher in the Bengali school at Allahabad, who speaks in very high terms of Thakur Kalyan Singh, police inspector, and Muhammad Sher Khan, sub-inspector, attached to the Allahabad city police station. During the last five or six years they have greatly checked crime and prevented religious disputes at Allahabad. The writer recommends Thakur Kalyan Singh for promotion to a Tahsildarship or Deputy Collectorship.

Akhbar-i-Islam, 30th August 1894.

Thakur Kalyan Singh, city inspector of Police, Allahabad.

21. The *Nasim-i-Agra*, of the 23rd August, in continuation of its previous article on the Cow-Killing question (see paragraph 5, page 352, of the Selections from Vernacular Newspapers for week ending 21st August, 1894), asks how the Musalman had the courage to kill a cow. Evidently Mr. Brunyate unwisely permitted him to perform the sacrifice. On the other hand, if he performed the sacrifice without permission, why was he not prosecuted and punished? The sacrifice led to an affray in which six Hindus were wounded and one killed. It would appear that Hindus still continue to be persecuted in that part of the country. If a Hindu simply utters the word cow, he is at once reported by the Police and summarily tried and punished by the Magistrate. At Muhammadabad, a Hindu religious meeting where the Bhagwat-Gita was recited was treated as an unlawful assembly, and all the men present on the occasion fined. Some Tahsildárs incurred the displeasure of the authorities for contributing subscriptions to the cow-protection societies; and in one place a Muhammadan officer was appointed to examine the records of a Gorakshini Sabha, though he was subsequently replaced by a Hindu official. In Behar, too, the attitude of the officers towards the cow-protection movement is equally hostile, and no Hindu can mention the word cow with impunity. Indeed, the Hindus are afraid to perform their religious worship or have a recitation from their religious books, as prayers to the Almighty are always offered on such an occasion and in those prayers He is invoked as the protector of Kine and Bráhmans; but the mere repetition of the words "Cow protection" places them at the tender mercies of the Police and Magistrates. Some Sanyasis or Hindu religious mendicants are reported to have been punished for making speeches on religious subjects. A warrant of arrest was issued against Swámi Ala Ram by a Magistrate in these provinces when he was attending the anniversary meeting of the Nagpur Gorakshini-Sabha. The Local Government itself states in its resolution that the Hindus held a meeting at Jahanaganj on the 19th May 1893, and threatened to rescue cattle forcibly from the Musalmans on the day of Bakar'Id. That very day some cattle were wrested from Musalmans who had bought them at a fair, and again on the 22nd May some butchers were deprived of cattle. All these things were brought to the notice of the District Magistrate by Inspector Jawahir Singh on the 27th idem. And the question is what steps were taken by the Magistrate to allay the religious feeling which ran so high? He did nothing of the kind, but only fanned the flame by his injudicious proceedings. He issued orders to the Police to prepare a list of the places where the Musalmans desired to kill kine, but there was nothing in those orders as to any inquiries being made to ascertain the wishes of the Hindus. The Musalmans were naturally induced to think that they had the Magistrate on their side and could perform cattle sacrifices at any places they liked; while the Hindus were much aggrieved and fancied that old custom was not to be observed. No opportunity was afforded to the Hindus to raise objections in respect of any places entered in the list, but they were peremptorily ordered to declare that they had no objection. If the Magistrate had no knowledge of the religious prejudices of the Hindus in the matter of cow-killing and depended entirely on the advice of his Inspector Jawahir Singh, he could hardly be considered fit for the charge of a district. The *Nasim-i-Agra* quotes a long extract in vernacular from the *Amrita Bazar Patrika*, in which the latter referred to a number of the alleged unwise and high-handed proceedings of the District Magistrate of Azamgarh on the occasion of the Bakr 'Id last year, and observes that the allegations of the *Amrita Bazar Patrika* were entirely supported by the *Advocate* and the *Hindusání* and also by Pandit Bishan Narayan Dar, who made a local inquiry. The Government Resolution in its paragraph 6 also supports some of those charges. Hence it will be seen that the proceedings of the authorities from beginning to end were calculated to create distrust and excite religious animosity.

Nasim-i-Agra, 23rd August 1894.

Cow-Killing question.

Though no thoughtful man will accuse an enlightened Government like the English of deliberately setting one community against the other, the ignorant masses are very likely to entertain such an idea. The Lieutenant-Governor should have himself made a thorough local inquiry into the Azamgarh riots of last year, and should not have depended on the one-sided reports of the interested local officers. If the origin of the principal riots which occurred during the last eleven or twelve years were ascertained, Government would have no difficulty in finding out whether the Hindus or the Musalmans were generally the aggressors. The Multan riots of 1881 were followed by those at Rohtak and Bhongaon. Look at the Bhongaon disturbances which originated in the exercise of intolerable oppression on the Hindus. A dispute arose between the Hindus and Musalmans and the officers forbade the slaughter of kine inside the town. The Musalmans killed kine near a Muhammadan shrine outside the town where a fair is held every year. On the occasion of the next fair the Hindu traders declined to open their stalls owing to kine having been slaughtered at the place. The Tahsíldár, the Naib Tahsíldár, and the police Sub-inspector who were all Musalmans ill-treated them with a view to compel them to establish their shops at the fair. A young Assistant Magistrate who happened to be at the town at the time foolishly allowed himself to be deceived by the misrepresentations of the Musalman officials, and freely struck the the Hindus with his whip. Under these circumstances the Hindus were obliged to take the law into their hands and serious disturbances occurred. It is almost needless to say that the gaol was filled with Hindu prisoners. In 1886, the Musalmans of Delhi were forbidden by the Deputy Commissioner to kill kine at their houses, but were permitted to do so at the slaughter-house. The cattle intended for slaughter, were dyed red and carried in procession by the Musalmans through the streets accompained with music, baskets and knives. Surely this was not in accordance with old custom, and the grave provocation offerred to the Hindus led to most serious disturbances. At Agra where ill feeling was produced between the Hindus and Musalmans by the dispute regarding the Hindu kine fair and the Muharram, some evil-minded butchers were accustomed to carry kine in public streets and indulge in cries very annoying to Hindus, who had to buy the animals at high prices to save them from slaughter. At Calcutta, a cow which was carried by a butcher was rescued by some Hindus and a respectable Musalman amicably settled the dispute, otherwise an affray would have occurred. In the *Police News*, Meerut, of 1st November 1893, Shaikh Habib Ahmad, the editor, took exception with great impartiality to the sale of roasted beef at the Ramlila fair, declaring that this must be as intolerable to the Hindus as would be the sale of liquor and pork near the 'Idgah on the day of 'Id to the Musalmans. Nothing could be more unjustifiable than to allow Musalmans to kill kine in a manner offensive to the Hindus, who form the large majority of the population. In religious matters the policy of conciliation and moderation is the best, as repression only tends to excite fanaticism. It is to be regretted that young and inexperienced district officers generally encourage dissensions and riots by their unwise proceedings, and what is worse is that the higher authorities are rather too ready to support them. It is not very clear from the Government Resolution how many Hindus and Musalmans perished in the Azamgarh riots, at what places cattle were rescued by the Hindus, and what punishment was inflicted on those Musalmans who wounded the feelings of the Hindus by attempting to kill kine at such places where kine had never been slaughtered. Without making a thorough inquiry Government laid the blame on the shoulders of the Gorakshini Sabhas. In order to arrive at the right conclusions, Government should have inquired into the following questions :—*First*, which of the two communities was responsible for the proceedings which took place between them a short time before the day of Bakr 'Id? *Secondly*, was any thing done by any persons to annoy the Hindus? *Thirdly*, at how many places did the Musalmans intend to sacrifice cattle where no such sacrifices had been performed before? *Fourthly*, were any attempts made to hurt the susceptibilities of the Hindus? *Fifthly*, what part did the Gorakshini Sabha play in the proceedings which preceded the riots? An inquiry into these questions would have enabled Government to arrive at the real facts and to provide for the prevention of cow-killing disputes in future. The most remarkable thing about the Azamgarh riots is that not a sin-

gle Mussalman was wounded, while several Hindus were killed. If old custom were ascertained at every place once for all and definite orders issued by Government, religious quarrels would soon be a thing of the past. In the petition submitted to the Lieutenant-Governor and referred to in the Government Resolution, the Hindus of Azamgarh complained of the intention of Musalmans to disregard old custom; and it is beyond the shadow of a doubt that the riots would have been avoided, had old custom been found out and adhered to.

Mihr-i-Nimroz. 28th August 1894.

Condemnation of the police.

22. A correspondent of the *Mihr-i-Nimroz* (Bijnor), of the 28th August, complains that the police are notoriously corrupt, practise extortion, oppress respectable men, befriend and protect criminals, and so forth, and asks Government to adopt effectual measures with a view to reform the force.

Anis-i-Hind. 1st September 1894.

Friendly attitude of Mr. Jackson, the Collector of Jhánsi, towards the Kayasth Sabha and the Arya Samaj.

23. The *Anis-i-Hind* (Meerut), of the 1st September, publishes a communication from a Jhansi correspondent who says that some respectable Kayasths waited upon Mr. Jackson, the Collector, and spoke to him about the suspension of the local Kaysth Sabha. He was astonished to hear of this, and said that such Sabhas, which endeavoured to check drunkenness, early marriage and other evil customs should not be stopped by any means. Government servants were at perfect liberty to attend social and religious associations which did not meddle with politics. He said that he would speak to the District Superintendent of Police on the subject. It is believed that he spoke in high terms of the Arya Samaj and observed that the Hindus should support it if they desired to promote their welfare. He did not approve of street preaching to ignorant peasants, but said that men might preach at fairs after giving notice at the police station. Mr. Jackson is entitled to public gratitude for a clear expression of his views in the matter.

III.—Education.

Najm-ul-Akhbár. 30th August 1894.

A suggestion to Mr. Nesfield, the Director of Public Instruction, to establish a few scholarships.

24. The *Najm-ul-Akhbár* (Etáwah), of the 30th August, referring to Mr. Nesfield's approaching retirement, advises him to devote a portion of the large profits, derived by him from the sale of his books, to the foundation of a few scholarships, which would serve as a suitable memorial of his connection with the Education Department of these provinces, and take the sting out of the charges brought against him.

IV.—Railway.

Inconvenience to passengers at the breaches on the Oudh and Rohilkhand Railway caused by heavy floods.

25. The same paper, referring to the critical condition of the Dufferin Bridge at Benares and the Ramganga Bridge at Basháratganj, and to the breaches on the Oudh and Rohilkhand line at several places caused by floods, finds fault with the Railway Company for not constructing its bridges sufficiently strong, and complains that where the line is breached the passengers are exposed to great inconvenience, as they have to wade through water carrying their luggage in the best way they can. The railway officials should arrange for the transport of luggage or at least should provide a sufficient number of coolies and fix suitable wages making necessary reductions in railway fares in consideration of the additional expenditure incurred by the passengers at the breaches.

V.—Local and Miscellaneous.

Najm-ul-Akhbár. 30th August 1894.

Oudh Akhbár Lucknow.

26. The *Najm-ul-Akhbár* (Etáwah), of the 30th August, takes the *Oudh Akhbár* to task for reproducing in its editorial columns articles taken from other newspapers without acknowledgement, and observes that it has been publishing by instalments an article on moral and material progress which appeared in the February number of the *Hasan* of Hyderabad. All praise is due to the rich proprietor of the *Oudh Akhbár* for

publishing vernacular translations of English newspapers, but the editorial columns of that journal are a disgrace to it.

Police News, 24th August 1894.

Anis-i-Hind, Meerut.

27. The *Police News* (Meerut), of the 24th August, in answer to the *Anis-i-Hind* of the 4th idem (see paragraph 8, page 330, of the Selections from the Vernacular newspapers for week ending 7th August 1894), quotes an extract from page 289 of the North-Western Provinces and Oudh Administration Report for 1892-93, to show that the *Anis-i-Hind* has been charged by Government with attacking and libelling officers, and advises it to mend its ways. But if it persisted in abusing Government and its officers, it would soon find itself in trouble like the *Cawnpore Gazette*.

Bhárat Jiwan, 27th August 1894.

Social reform.

28. The *Bhárat Jiwan* (Benares), of the 27th August, draws the attention of the Indian social reformers, who recommend the adoption of European customs, to the circumstance that, according to official reports, there are 80,000 bastards in London alone, and observes that this circumstance speaks volumes against female liberty which is the foundation of Western civilization. Is this the social reform which the Indian reformers are so anxious to introduce into this country? Natives are content to do without such reform. If some of these 80,000 bastards succeed in entering the Indian Civil Service, they are sure to lord it over the people. The English missionaries, Mr. Malabari and other reformers had better check prostitution in England before reforming natives.

ALLAHABAD:
The 10th September 1894.

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